

614 gives orders for a communal hunt or fishing. The first one
621 commands activities to be performed in the men's house or on
181 the village plaza; the second one commands activities performed outside of the village. The first commands ceremonial, sacred activities; the second commands economic, profane activities. Here again we find a homologous relationship between older brother and male ancestor and younger brother and female ancestor expressed through the opposition between center and periphery; activities within the village and activities outside the village; the village and the forest; the men's house in the center of the village, as the place for making ornaments and performing ceremonies, and the women's houses around it, as the place where everyday life is carried on.

622 When they talk about the communal hunt, the Bororo say
[173] that in the past the headmen went with the hunters, but they
[224] themselves did not hunt; they only prevented their subjects from quarreling with each other; they kept order and peace and saw to it that the hunt went smoothly. In the village plaza and in the men's house, the leaders' place is in the
[301] center; the commoners sit around them. In addition to commanding the hunt, Akaruyo Bokodori is associated with war and killing. From stories and songs he is known as killer
• [728] of many Bororo. Bakorokudu, on the other hand, is the peacemaker, a trait which he inherited from Baitogogo. Baitogogo is famous not only for his wisdom, but also for his mercy toward enemies. There are many stories about Baitogogo sav-

/445 cont. /

648 On 9 October 1880, the Bororó attacked the fazenda of José Martins de Figueiredo on the Bananal (Rio Cuyabá) and killed several persons. Thereupon several simultaneous expeditions were fitted out against them. One of the leaders was Lieutenant Antonio José Duarte; he attacked a village without success and captured five women and twelve children. Nothing more was accomplished. During the years 1875-1880, 43 houses of the Bororó were said to have been burned, 204 persons (134 men, 46 women, 17 children, 7 slaves) killed, and 27 persons (eleven men, six women, three children, seven slaves) wounded. It is not indicated how many Bororó were killed. There is no doubt [721] but that reciprocity played an important part. It was generally emphasized that the natives showed the toughest endurance in carrying out their plans of revenge. A Brazilian who had very cruelly murdered two children was systematically persecuted for more than four years, until they finally caught him and tore him to pieces, as he deserved. They were extremely cautious in their attacks and were on the lookout for days and weeks until an opportunity presented itself when there were only a few individuals on the farm. They usually left individual travelers unharmed, but if the latter wished to pitch their camp somewhere, they were prevented from doing so by a cry of "va embora," "go away," resounding from the forest. No one was to be seen, but an arrow could have been expected if they had not obeyed. In February 1881 at Forquilha, ten leagues from Cuyabá, /446/ two men and seven children were killed by Bororó; in fact they advanced as far as Urubú near the powder factory, five leagues from the capital.

● [728] Lieutenant Antonio José Duarte, whom I have just mentioned, finally brought about a favorable change in the intolerable situation. He sent back captive women with lavish gifts, promised more if the men came, and thus, at last, the reconciliation was brought about. In January 1887 he brought some 400 Bororó to Cuyabá. There must have been a strange commotion in the streets of the city. The children gave the most pleasure; they acted very impetuously and were compared to little jaguars, "sómente unha e dente," "nothing but claws and teeth." The